

~~7f 15. 13 7. 8. 28. 42~~ John Blacket
A ~~19. 8. 38~~

SERMON OF APPARELL,

Preached before the KINGS MA-
IESTIE and the PRINCE
his HIGHNESSE at *Theobalds*,
the 22. of February,
1619.

By *Iohn Williams*, Dr. in Diuinitie, Deane
of *Salisbury*, and one of his Maiesties
Chaplines then in Attendance.

*Published by his MAIESTIES
esspeciall Commandement.*



LONDON,
Printed by Iohn BILL, Printer
to the Kings most Excellent
MAIESTIE.
M.DC.XX.

SERMON

APPARILL



13-1381

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Printed by John Baskett, Printer
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MAJESTY.
MDCXX.



MATTHEVV 11. VERSE 8.

What went yee out to see? A man clothed in soft raiment? Behold, they that beare soft clothing are in Kings houses.

IN these words, our Saviour CHRIST takes an occasion by the meannesse of the Baptists apparell, to make an Act in this place against our *pride* and *excesse* of apparell. For if so great a Prophet was content to shroud *innocentissimum corpus* (as S. ^a Bernard calls it) a body sanctified in his ^b *mother's* wombe, with so poore a shelter, why should our carkases, so full of actuall and originall pollutions, expect such a glorious and costly couer? Heere there-

B

fore

^a Bernardus serm. de Natiuitate Ioannis Baptiste.

^b Luc. 1. 44. Hominem promissum oraculo, conceptum miraculo, sanctificatum in utero, Bernardus de Natiuitate Ioannis Baptiste.

a For clothes had not their beginning à natura vel arte. Basil. Homil. quod Deus non est causa malorum.

* Luc. 7. ver. 25.

b Visus iam est vestis non tegumenti. Clem. Alex. Pedag. lib. 2. c. 10.

c Ad visus delectationem. Idem. ibid. ad speciem visionis & vanā gloriam. Auctor. Imperfect. in Matth. hom. 3.

d Distinguit equitem à Curia. Plin. Hystor. natural. lib. 9. cap. 36 speaking of purple.

e Chrysostom Hom. 28. in cap. 12. Paul. ad Hebræos. & Homil. de cohabitatio. regulorum. cum viru.

f Tantum ob vanitatem & inanem gloriam. ac ut vulgo & forensib. admirationi sint salibus indumentis. Chrysost. Hom. 37. in Gen.

fore wee may obserue three maine parts, The first ^a *occasioning*, the first *vsurping*, and the first *allowing* of soft (as Saint Matthew here) or (as S. Luke hath it) * *ad id iusque*, of braue clothing. First they were *occasioned* by idle people, who spend their time in gaping, gazing and going ^b *to see*, as we reade in these words of my text, *What went yee out to see?* Secondly, they were *vsurped* by priuate persons, that would fit this humor of the people, and giue them somewhat to peruse ^c *and see*, as wee are taught in the next wordes, *A man clothed in soft raiments*. Lastly, they were allowed in men of place, ^d whom otherwise those former companions would cleane put downe, and the people would scarce vouchsafe *to see*, as wee are taught in the last words of my text, *Behold, they that beare soft clothing are in Kings houses*. Soft clothing therefore was not first occasioned by the fall of Adam, for then God had clad him in silke and not in leather (as ^e S. Chrysostome notes) but this brauery came vp long after that, ^f by the peoples gazing

zing and going to see, *What went yee out to see?* Nor was it first vsurped by Kings and their families; for euen amongst the heathens ^a *Augustus* and his seruants did much scorne it, (as we reade in *Macrobius*) and *Senerus* the Emperour would haue Maiestie preferued *virtute non cultu*, with vertue from within, not ornaments from without, as wee find in ^b another author: but it first came vp amongst priuate persons; men of no sway in the Commonwealth, men as the *Baptist* in this place, in a meer *wilderneffe* of state and fortunes, intimated by this *going out to see them*, they *went out to see a man clothed in soft raiments*. And afterward indeed the Lawes of God, and Edicts of men, finding the respect of the people, pin'd too close to these ^c *outward trappings*, for feare, lest that either ^d *Philopoemenes* by his rusticitie might be taken for a *scullion*, or a *scullion* by his brauery be taken for *Philopoemenes*, they haue euer denied it priuate persons, and allowed it onely in men of place, and in Kings houses, *They that beare soft clothing*

^a *Macrobius lib. 2. Saturnaliū c. 5.*

^b *Brusson. lib. 3. c. 13.*

^c *Pl. Salsus est qui equum exstratorum trahit; se stultissimus quis hominē ex vultu inspicit. Senec. epist. 47.*

^d *Plutarchus in vita Philopami circa initium.*

^a Vide etiam *Pe-
terium* in 3. *Genes.*

^b Est autem ma-
ximè indecorum &
ineptum peplos,
Xistides, ephapti-
des, lenasq; ac tu-
nicas stupere & ad-
mirari. *Clem. Alex.*
lib. 2. pæd. cap. 12.
^c Qui vt vermi-
um texturas gesser,
soliciti sunt : &
(quod grauissimū)
in his superbiunt.
Chrysost. Hom. 37.
in *Genes.*

^d Tenetur quippe
homo se ornare ne
offendat oculos pro-

ximorum per vilitatem, quam ostendit foris, Considerata intentione sui status. *Tostat. ope-
rum. Tom. 10. in Math. cap. 11. quæst. 24.*

thing are in Kings houses. Obserue there-
fore in this Text, the whole ^a *Series* and
Historie of soft clothing : First it was
^b batched by the common people, by this
curious gaping and going to see. Secondly
it was nuzzled by priuate persons, by
thrusting themselues into ^c *soft raiments*.
Lastly, it was reformed by ^d God and
man, who confin'd it thus to Kings hou-
ses, *What went yee out to see? a man clothed*
in soft raiments? Behold, they that beare soft
clothing are in Kings houses. Of these three
parts briefly and orderly.

^e *Aristos lib. de*
sens. & sensato.
cap. 2.



He first occasion of soft cloa-
thing was this, admiration of
the people or going to see ;
*What went yee out to see? c Ari-
stotle* in his booke *de sensu & sensato*, after
a long dispute, with the nature of which
Element the *sight* best agreed, concludeth
at the last (against the *Platonists*) that *vi-
sus est aqua*; the sight drawes most after
the

the Element of water; And surely not vn-
likely, if wee consider the condition, of
the one and of the other. For as this is
obserued, as an vnseparable propertie in
the humiditie of the water, *difficulter suis*
facile alienis terminis contineri, to bee hardly
kept within his owne, or without the li-
mits of his neighbour Elements; so the
^a sight, denied by nature to see it selfe, is
neuer sated with gazing vpon other crea-
tures. And this caused the Preacher to
make that generall obseruation, ^b *Non sa-*
tiatur oculus videndo, that men are neuer sa-
tisfied with this going to see. To mee-
te therefore with this curiositie of humane
nature; Almighty God, hath filled all
places with pleasing ^c *objects*, which we
may most safely behold and see. We haue
the flowrie Carpet of the Earth beneath
vs, the spangled Canopie of the Heauens
aboue vs, the wauie Curtaines of the Ayre
about vs, the whole hoast of the Crea-
tures before vs, all which we may (with
profit) behold and see. For (as the Diuine
Poet sayeth) ^d *Næ mundus schola pulchra*

τὸ ἀβυσσὸν ὡς ἰσὶν ἡ-
γῶν, ὡς ἰσὶν ἡ Ἀρι-
στοφ. de Gen. &
corrupt, lib. 3. c. 2.

^a Vide Ambros.
serm. 16. in Psalm.
18-eius Operum
Tom. 4.

^b Ecclesiastes 1.
ver. 8.

^c Chasque oeu-
re est vne
page & chasque
sien effet est vne
beau caractere
en tous sestrais
parfait.
Du Bartas prem.
iour de la sep.m.

^d Idem ibid. Vrai-
ment cest vniuers
est vne docte es-
chole, &c.

patet. This world is a schoole, men are the schollers, the creatures are the Characters, by which we spell and put together the greatnesse of the Creator, whom thus, to our happinesse, wee learne to see. But such is our waywardnesse and present corruption, that these things, which God did see to be good, ^a Gen. 1. vers. 31. wee doe not now thinke so good to see. For the deuill (*μυμήτωρ* 260) an imitating and an apish thing as ^b Damascen calls him) in stead of that olde, hath brought foorth vnto vs a new world of Creatures: and ^c humane kinde, forsaking (as Tertullian speakes) his true maker, borrowes a beauty ^d ab aduersario artifice, from a cleane contrary artificer. God had made vs whole eares (saith ^e St. Ciprian) but the deuill hath boar'd them; he hath made vs bare neckes, but the deuill hath ^f chain'd them; hee had giuen vs white sheepe, but the deuill hath died them. Hee had created free bodies, but

^a Potensissime siquidem ex nihilo omnia, sapientissime pulchra, benignissime vitia sunt creata.

Bern. serm. 3. in Pentec.

^b Libell. de Imag.

^c Displicet illis nimium plastica

Dei un ipsi redar-

guunt, reprehendunt artificem om-

nium. Reprehen-

dunt enim cum

emendant, &c. Ter-

tull. lib. de cultu

feminarum.

^d Id est, diabolus.

Tertul. lib. Con-

spicitur id quod

diabolus adiuuans.

Ciprianus.

^e Libro de habitu

virginis. An vul-

nera inferri auribus

Deus voluit, ut de

earum cicatricibus

& caueris pretiosa grana dependant?

Delectant & vulnera ut aurium auribus inferatur.

Ambros. lib. de Nabothe. c. 5. Perforantur aures prater naturam.

Clem Alex. ped. li. 2.

c. 12. ^f Nec monilia Deus instituit quibus cernicem quam fecit absconderet. Ciprian.

lib. de habitu. virg.

the deuill hath ^a bound them; hee had made naturall faces, but the deuill hath ^b chang'd them. In a word, hee had diuided male and female, but the deuill hath ioyn'd them, that ^c *mulier formosa*, is now become, *mulier monstrofa superne*, halfe man halfe woman, all (outwardly) of her *nex-maker*, and these are the Creatures *wee goe out to see*. For suppose that a man, who hath seene the shining of the Sunne, should neuer admire the sparkling of a Diamond, as the ^d *Tropians* thought; Suppose the glittering plumes of a Peacocke, put downe the *Lydians* mantle of estate, as ^e *Solon* thought; Suppose the poorest and meanest Butter-fly, outbraue all the colours in the Court of *Spaine*, as ^f *Stella* thought; Lastly suppose King *Salomon* in all his royalty fall short in brauery of a flower of the field, as our *Sauour* thought: yet these old Creatures must yeeld to the new. For if the deuill doe but, *frondes porrigere* (as ^h *Clemens Alexandrinus* speakes) hang out some greene leaues, paint a new face, or inuent

^a *Delectantur & compedibus mulieres, dummodo auro ligentur. Ambros. lib. de Nab. Israel. c. 4. mihi quidem videtur sua sponte vinculis alligata. Clem. alex l. 3. c. 13.*
^b *Non tibi sufficit diuina formatio? an vero veluti excellentior opifex, diuinum opificem corrigis. Chrysost. hom 4. in 1. ad Timoth.*
^c *Quasi plasmatore non bene illum faceret vultum. Origen. Tom. 3. Hom. 4. in 6. cap. Matth.*
^d *Impugnatio hac est diuini operis. Aug. Tom. 3. lib. 4. de doct. Christi. ex Cipriano.*
^e *Horas de Arte poet.*
^f *Apud Idorum. c. Apud Diogen. Laertium lib. 1. in Solon.*
^g *Didacus Stellis Tom. 1. in Luc. 7. g. Matth. 6. 29.*

^h *Pedag. lib 3. Citatur a Sebost. Barrad. in Euang.*

a Tom. 4. in Dialo.
inter Oref. & Au-
gust.
August. Tom. 8.
in Psal. 24.

b Plerique ex his
qui septem diebus
nihil edere aut bi-
bere volunt in his
moriuntur. Quod
se quidam eos su-
perauerint, nihilo-
minus tamen mori-
untur.

Hippocrat. lib. de
carnib. versus finē
Homini non ante
septimum letalis
inedia est. Plin.
Hist. natur. lib. 11.
cap. 54.

c Act. 12. 22.
d Vers. 21.

e Toga ex argento,
mirabili opere con-
texta, quæ radijs
orientis solis per-
cussa, diuinum
quendam fulgorem
emissit, &c. Ioseph.
Antiq. lib. 19. c. 7.

inuent a new fashion for the children of
Eue, no lockes can hold them, *they must
out to see*; Thus (saith ^a Saint *Austine*)
our eyes in *Adam* were twise opened.
They were opened in the state of *grace*,
to behold *opera Domini*, the workes of
God; and they were opened in the state
of *sinne*, to bee entangled *laqueis diaboli*,
with the snares of the deuill, and those
especially, which hee spreads vpon the
backes and shoulders of vaine people.
Because so enamored they are with the
pied out-side of this rotten house of ours,
the which (were it not continually mor-
tered and repaired with meat and drinke)
would in ^b *seuen dayes* at farthest lie leuell
with the ground, that, if *Herod* doe but
speake out of his princely robes, it must
be the ^c *voice of a God and not of a man*, and
that, not for any instructions they heard
with their eares (for the *holy Ghost* in the
twelfth of the *Actes*, setteth downe no-
thing in that kinde remarkeable) ^d *sed
quia regia indutus veste*, because of that gild-
ed *reflection* of his vestments (as ^e *Iose-
phus*

phus describes it) because of what they did see with their eyes, for that was their arrand to gaze and see. And this vaine seeing is the first occasioning of vaine cloathing; for as ^a Gregorie (in one of his Homilies) doth well obserue, *nemo vult ibi pretiosè indui vbi ab alijs non potest videri*, any cloathes will serue at home, that is no meridian for soft rayments. But our pompe and glory must there onely shine, *vbi ex-eunt videre*, where there are gazers to goe out and see; ^b Apollonius Tyanicus being asked what cities were, answered, they were certaine common prisons, wherein were shut vp foure sorts of men, ^d *Mercatores, oratores spectatores & pomparum ductores*; Merchants who liue by trading, Lawyers who liue by pleading, Loysterers who liue by gazing, and Gallants who liue by making of shewes and spending. Now these two later are proper Relatiues (as the Logicians speake) ^c *se inuicim ponunt & auferunt*, there being no place for brauing and reuelling, but where there is people going out to see. The use wee are to make vnto our selues,

^a Quid pro sola
inani gloria, vesti-
mentum pretiosius
queritur, res ipsa
inflatur. Pudo nemo
velis pretiosè in-
dui, &c.

Gregor. Tom. 2.
Hom. vii. in Euang.

^b Philostratus de
vita Apollonii Ty-
anei. lib. 7. c. 12.

^c Nam inuicem.

^d dyptiformes, in-
adventiformes, dympli-
res, & squaræ tri-
angulæ.

^e Arist. Categ. c. 7.
& Metaphis. 4.
cap. 15.

felues, of the first part of my text, is no
 a *Psal. 119. 37.* more then this, *a auertere oculos ne vide-*
ant vanitatem, to looke narrowly to these
 b *Quid intueri non* calements of our soules, that they *b cause*
debet quod non li- not sinne in our felues, as they *occasion*
cet concupisci H. 17. it in others. For this *curiositie*, is a fear-
Tom. 4. comment ching poyson, and farre worse then that
in 3 cap. Lament. of the *c Serpent*, that only *infects* others,
Hieremia. Ne ue but this *reflects* vpon our owne soules.
Ena lignum veti- Remember (saith *d Saint Bernard*) how
timiet: isti nisi *e Sampson* by his prying, forwent his
ho: prius vitauit dignity, *f Dauid* by his peeping, in a man-
respuisset. id. ibid. ner his pietie, and *g Dina* (*videndo filias*
e Sene. in Epist. *regionis* as Saint *h Hierosme* obserues in his
d Sermon quodam Epistle to *Eustochium*) by seeing strange
et Chrysost. and vncouth fashions lost her virginity:
Hom. 15. ex v. in and therefore take heede, *quid exeatis vi-*
in d. m. h. d. dere, what you goe out to contemplate
e Iudic. 26. 4. and see. And this heede our *females* might
f 2. Sam. 11. 2. better take, if they would, as they vsually
g Genes. 34. 1. 2. send to all quarters of the earth, dispatch
h Tom. 1. epist. 22. some messengers, that is, some prayers to
 i *Torques & Ca-* the coasts of heauen: for some strange
stine sunt pudor & iewells, now quite out of fashion, but
modestia: talia somewhat in yse *Saturno* *k rege*, in the
Dens fundit moni- dayes
lia. Clem. Alex. ped.
lib. 2. c. 12.
k Iuuenal. Satyr.
lib. 2. Sat. 6.

dayes of king Saturne, I meane, a *shame*,
fastnesse and modestie. For this would put
them into that humor, (saith ^b Saint Am-
brose) *ut nec videri nec videre v. lunt*, as
they would care little to bee seene them-
selues, or to Caroeach it abroad to goe out
and see. Another remedie they might also
finde, not to locke vp themselves in their
houses. I might bee ashamed to require
that austerity in these our daies (although
when the Angels past by ^d Mesopotamia,
they found *Abraham* indeede abroad, but
Sara, as I remember, close at home) but I
would onely confine them to their owne
Countreys, and rid them out of our *vaine*
and *sinfull City*, where all their employ-
ment (knowne vnto the State) is no more
then this, to heighe it abroad, to *visit*
and to see. And yet if they will needs be
(as ^e hee said of the *Sunne*) all eyes, and
spend their whole life in going to see, let
them remember (at the least) what it is
they see. They see cloathes, forsooth; a
pleasing object, no doubt to the eyes of a
Christian. ^f *Electoris Aurunci spolia*, they

a Ornamentum est
quod aetat. O. non
cuius quod bone-
ficiem mulierem
facit Plutarch. in
praecept. Connutial.
Hec ipsum quod
vos non ornatis or-
natus est. Ambros.
lib. 1. de virgin.
b Ambros. Tom. 4. l.
1. Offic. c. 18.

c Yet is it the
commendation
of the B Virgin.
Qu. d in cubiculo,
quod sola, quod so-
luta, quod saluta-
ta t. acuit Luc. 1. 28.
re colligit Ambros.
lib. 1. offic. cap. de
Percundia.

d Genes. 18. 6.
e Foris maritus
inuitat, intus mu-
lier conuiuium pa-
rat Ambros. Tom.
4. lib. 1. de Abra-
ham Patriarch. c. 9.

f Quid opus est re-
illa, visitationes
crebra, accipiant
auctoritas m. 2.
Ambros. Tom. 4. lib.
1. o. sic. cap. 20.
g Sancti Hieron.

h Amid. 2.

a Quia periturum
factum conuincit
rem. *August. lib. 11.
de Genes. ad lit. c. 32.* Quia sanctus
vis solum amissus
offenderent. *Iren.
adversus Hæres.
lib. 3. c. 37.* Quia
factum illud mortis
iniuriæ; caris ob-
noxium monstra-
rent. *Perer. in Gen.
lib. 6.*
b Itaque vestium
amictus continuum
nobis sit monumen-
tum, qua memores
sumus, quatenus bonis
excidimus, &
discimus, quæ o
supplicio humanum
genus, ob inobedi-
entiam, sit affectum.
*Chrysost. Tom. 2.
Hom. 18. in Genes.*

c Multi ad forum
mulatorum aspici-
da in Ecclesiam
veniunt: & non
mirari quomodo
rudique, sublimis
non discernunt?
*Chrysost. Hom. 74.
in Matth.*
d Prostitutione au-
tibi videtur Ecce-
sia? *Idem. ibid.*
e Luc. 3. 4.
1. Pet. 3. 3.

are the very spoiles of our father * *Adam*,
blazoning fourth mans downefall and
state of misery, and the devils conquests and
great glory. Art thou so raviſhed with
this glittering vanity? yet remember,
that when our backs came thus to bee
cloathed, our ſoules becamemoſt poore
and naked. I tell thee (ſaith Saint *Chry-
ſoſtome*) they are the ignominious brands,
and moſt ſhamefull Canteries of mans
diſobedience to his great G O D, that the
people doe thus ſlocke out to ſee. Laſtly,
if you cannot bee dehorted from ſeeing
theſe vanities, yet for ſhame, make diſfe-
rence of time and place. Goe not (as many
doe) with theſe people, to the Deſart to
ſee, to the * *Church* of God, where there
ſhould bee a deſart and ſolitarineſſe from
all ſuch cogitations. I ſpeake it boldly,
he is ſcarce a good * *Chriſtian*, that goes
thither to ſee. For there you are to looke
onely for the preaching of * *Iohn*, vocem
clamantis the voyce of a Cryer, to fill your
eares, and not for * gold, ſilver, or broy-
dered haire to take vp your eyes. You were
better

better a great deale stay at home ^a *within*, then to goe out thither to gaze and see. And so much for the first part of my text, how soft clothing was first occasioned.

matronam habet, locum hunc maxime idoneum putat. Item, Tom. 4. Hom. 36. in 1. ad Corinth.

And as soft clothing was first occasioned by idle people, so (to come to the next part) was it first *usurped* by private persons, that would magnifie themselves (at least-wise)

^a *coram populo* before the people. And this we may (without wresting) finde out of this text. ^b For although the people (per-

Certe multis melius esset caros aut aliter agros esse, quam ita oculis turpiter abuti. Chrys. Hom. 74. in Math. Si quis corrumpere

^a 1. Sam. 15. 30.

^b Sic exponit hunc locum Lucas Bruggens, in 7. cap. Lucae.

^c Nos tamen sumptuosas vestes viderimus, dicentes, Vos estis patrum animi. Clem. Alex. Pedagog. lib. 2. c. 12. Qui itaque admiratur sumptuosissimos vestibus stupidiorez, Heroditus in Locum.

^d Psal. 122. 5. For there are the

such man, *really* and by way of *possession*: yet were they ready enough to applaud such a sight, ^c *naturally*, as appears by our Saviours *supposition*. Because CHRIST therefore speakes not here of the Baptist in particular, but of a *Man* onely in general, and of a *Man*, not of any publike command in the Citie *within*, (where all the ^d *Magistracie* was then stated) but of a

thrones of iudgement, even the thrones of the house of Davide. Inde dicta haec Cinitas Ariel 1. fortitudo Dei, quia tunc posuit in ea, &c. Arias Montan in Apparatu.

special priuacie in the wildernesse without: I doe conclude him to bee such a person, as would onely answere the peoples gazing, with this *strangenesse* of his clothing: because the *holy Ghost* here sends them abroad to see, *this man clothed in soft raiments*. For as the *Baptist* was, so may any man else, bee supposed to bee in a *Desart* or a *Wildernesse*. There is a *wildernesse* of men, as well as of *Churchmen*: of the Laytie as of the Clergie, and more *Hermities* (in number) of the one, then there can be possibly of the other. The *wildernesse* of a man in generall, is his, ^a *retirednesse* of estate, his immunitie or vacation from publike gouernement, or other *eminencie* in the Countrey wherein hee liues. And therefore (to come to the point) howeuer *soft clothing*, as all other externall things without vs, are in their owne nature, meerely ^b *adiques*, and things indifferent, without the least sinne, of ex-

a Et esset ritium
si quis uellet uti
iste que esset supra
statum suum &
facultatem.

Abulens. Tom. 10
in Matth. cap. 11.

q. 23.
Quod si culpa non
esset, nequaquam
sermo aei, tam vi-
gilanter exprimeret
quod diues, qui cor-
quebatur apud in-
feros, hysso & pur-
pura indutus fuis-
set. Gregor. Homil. 40. in Euangel.

Nam quid ex talibus expectandum aut suspiciendum,
nisi ut lasciuus ille ornatus feminas preteritantes imitet, aut alienis matrimonijs infidetur. Ba-
sil. Hom. de legend. li. gentil. b Nihil autem est quod ad hominem pertineat in quo nec vir-
tus nec vitium esse possit. Abul. Tom. 10. in Matth. cap. 11. qm. 22. Et tamen in ipse rebus
exterioribus quibus homo utitur, non est aliquod ritium. Aquin. 1. 2. qm. 169. artic. 1.
in corpore articuli.

esse or deficiencie within themselves : yet many times *ex parte hominis qui immoderate Utitur* (as * *Aquin* and the Schoolemen handle this point) in regard of the *Inordination* of the partie that weares them, by either neglecting his *wilderneſſe*, the priuacie and decencie of his owne ranke and calling, or affecting to be gazed vpon by the former *Multitude*, there growes that a abuse of soft *raiments*, caused by the peoples going to see, and tax't in this queltion, *What went you out to see ? what went you out to see ? a man cloathed in soft rayments ?* A strange humor in so reasonable a creature : That whereas (as *b Musonius* was wont to say) there is no more vse of a vestiment, then an Armour to protect vs : and that *c beate* and *colde* (our onely enemies in this kinde) can bee beaten backe, with two or three distaffes imployed at home ; yet pride should so farre transport a priuate man, that the *d Indians*

* *Aquin. ibid.*

a *Quisquis fitritur exterioribus, ut metas consuetudinis bonorum (inter quos versatur) excedat, aut aliquid significat (quod faciunt Magistratus & ministri sacri) aut superfluous est. Augustinus lib. 3. de doctrina Christian. citatur ab Aquinate & Tostato.*

b *Apud Stobaeum. serm. de virtute.*

c *Dico ergo hominem, non alia de causa opus habere vestimentis, quam ut tegatur corpus.*

Clem. Alex. P. dag. l. 1. c. 10. d. Nonne vides Mercatores, &c. a. extremas Barbarorum partes, mille periculo prouenire propter serica haec licia ? Chrysost. Tom. 2. Hom. 50 in Mat. Fern. l. 1. quidam ad illas verniculi, huiusmodi facere vestes. Idem. Tom. 4. Hom. 2. in 1. ad Timoth.

ad maxima frigora & vehementes aestus propulsandos. Hic est vestis scitu lib. 2. c. 10. d. Nonne vides Mercatores, &c. a. extremas Barbarorum partes, mille periculo prouenire propter serica haec licia ? Chrysost. Tom. 2. Hom. 50 in Mat. Fern. l. 1. quidam ad illas verniculi, huiusmodi facere vestes. Idem. Tom. 4. Hom. 2. in 1. ad Timoth.

a For some kinde
of course silke.
Hisor. of Chyna.

b *Ab externis mari
as su expelluntur.*
Clem. Alex. lib. 2.
ped. c. 12.

c *Ex terra ramentu
deteruntur.* *Clem.*
Alex. ibid.

d *Imus in viscera
terra, & in sede
manium opes quæri
mus; & consue pen
trat luxuria.*

Phil. Hist. natural.
lib. 33. c. 1.

e *Quid memorem
pretiosorum aroma
tum, quæ ex India
ex Arabia & ex
Perside conueh
untur.*

Chrysost. Tom. 4.
Rom. 2. in 1. ad Tim.

f *August. Tom. 10.*
Serm. de Temp.

g *In vsum nostrum
fabricata. Gentian.*
*Heruet in 2. pa
dag. c. 10.*

h *Neq; ad frigus
propulsandum est
apertus, neq; ad calo
rem temperandum.*
Clem. Alex. Ped.
l. 2. c. 10.

(the remotest people of the world) must
bee continually busied to tricke vp and
trimme him. In spinning of their ^a *trees*
for silke to apparell him, in diuing to their
^b *seas* for pearles to adorne him, in pick
ing their rockes for ^c *diamonds* to sparkle
him, ^d in digging to their Center, for golde
to lace him, in hunting ^e their vermin for
smels to fume him; And the end of all this
stirre, to be no other then this, that fond
people might come and see, *a man cloathed*
in soft rayments. Againe; if men will
needes stand vpon their termes, *quæ non*
sufficit homini mendicanti quod sufficit omi e
leemosynam præbenti (as S. ^f *Austen* speaks)
why should a Beggar goe beyond his *Ma*
ster? or an Almes-man exceede his owne
Founder? The *g* *sheepe* (our best ladie in
this kinde) is content with her one, and
her owne colour, saith Saint *Austen*. And
indeed that one is more then needes, for
what is ^h *colour* for allaying of heate or
resisting of *colde*? but wee that liue vpon
her reuerſion, must haue all the colours
of the Rainebowe, to glitter about vs;
And

And all this, but to make vs ^a *vexillum superbia*, a flagge of pride (as *Augustus* the Emperour was wont to call it) to allure the people, to come out and see, a man cloathed in soft rayments. And this is the strangest humor of all, that when God hath made man, simply ^b the best, hee will needes make himselfe the meanest of the creatures. For as ^c *Clemens Alexandrinus* saith of gold, *Si quis auro se ornari putat is auro est inferior*, If any man thinke gold an ornament vnto him, hee must needes confesse himselfe, to bee a meaner creature, then is the golde: so say I of all the rest. If he hold it a grace, to haue the out-cast ^d *feathers* of birds to plume him, the very ^e *excrements* of beasts to sent him; the bowels and intrailles of ^f *Wormes* to cloathe him, the white excretions of ^g *shel-fish* to decke him: Why should not, the *foules* of the ayre, the *fish*

^a Suetonius in Augusto, cap. 3.

^b Oportet id quod tegitur ex tegumento ostendere se esse, eo melius.

^c Clem. Alex. Pad. lib. 2. c. 10.

^d Citatus A Bar. rad. in Euang. Ita se gerunt ut vestimenta sint ipsi pretiosiora. Gentia. Herues in Clem. p. 241. Si corpus venundetur, nunquam mille drachmas Atticas inuenies: pro vna autem veste, mille salient. Clem. Alex. Pad. lib. 2. c. 10. circa finem.

^e Animalium, que venio feruntur delicia. Clem. Alex. Pad. lib. 2. c. 10.

^f Et sua vestimenta ex veste stragula

las suffragant, et aspergunt: atque adeo vel ipsas, propemodum, matulas. Clem. Alex. Pad. lib. 2. c. 8. Sunt, si vis, unguenta pretiosa, que non ex Arabia vel ex Perside sed ex ipso conebuntur Celo, que emuntur, non auro sed fide non ficta. Chrysost. Tom. 4. Hom. 3. in 1. ad Tim. f Vermium teatuta. Chrysost. Tom. 1. Hom. 37. in Genes. Qui luxuriant in vermium operibus. Idem. Tom. 1. Hom. 18. in Genes. g Maximi autem pretij Margarita mulierum conclauis innasit. Ea autem nascitur in quodam ostreo. Clemens Alexandrinus Padag. lib. 2. cap. 12.

of the sea, the *beastes* of the land, and the wormes of the *earth*, bee farre more honourable creatures then that *man*, who by them is thus cloathed in *soft rayments*? Nor is this a *vanitie* onely, to be thus derided, but a *sinne* (in the highest degree) to bee lamented and deplored. To see a man (who is but a ^a *Steward* of what hee possesseth, and to render a fearefull account of the same) to haue a ^b *Farme* clapt vpon his ^c *feete*, a *Coppy bolde* dangling vp and downe his legges, a *Manner* wrapt about his body, a *Lordship* hanging vpon his shoulders, nay (peraduenture) the *Tythes* (*Christs* ^d *patrimonie*) turn'd to a Cap, and the ^e *bread* of the poore to a plume of feathers: and all this waste to no *ende* then this, that ^f people might come out and see, *this man cloathed in soft rayments*. In the meane time, whilst thou lapest thy

^a Cur tu dices es,
ille pauper? Profe-
cto non ob aliam
causam, nisi vt tu
benignitatem, ac fide-
lis administratione,
mercedem accipias:
ille vero, patientia
premijs, honoretur.
Basil. Tom. 1. Hom.
6. in c. 12. Luc.

^b Vel si dimidium
pariuonij petatur,
non paruum dispen-
dit. Ambrosius, de Na-
both Israelita. c. 5.
^c Pecor tibi imponit
sumptuum necessi-
tatem, vt gemmas
bibat, in ostro dor-
mias, &c. Ambrosius
ibid. In quo dedecore
vos pecunijs abusi-
mini? Chrysostomus, Tom. 2. Hom. 50. in Math. c. Valere sunt iubenda, aurorum & gemmarum san-
daliolorum vana artificia. Clem. Alex. Pedagog. lib. 2. c. 11. d. Bis in Canon. Dist. 23. &
scholastica passim. e. Ps. 132. 19. Es. 45. 7. f. Ipsi quidem ad nullam utilitatem, neque
necessarij vsus gratia, sed tantum vt vulgo & forensibus admirationi sint, talibus indumentis,
Chrysostomus, Hom. 37. in Genes.

members *veste pretiosa* (as ^a S. Paul calls it) with this rayment of *price*, that is (saith ^b *Espencans*) with such a rayment, the *price* whereof had relieved many, do but think what becometh of the members of ^c *Christ*. The one is naked for want of cloathing; Another is ^d *hungry* for want of feeding; A third is *thirstie* for want of refreshing; A fourth *benumbed* for want of tending; And thou like a wretch hast ^e *rob'd* them all, and gain'd but this, that fond people might come and see, *A man clothed in soft rayments*. And I would thy sinne were *passive* onely, in not relieving, and not ^f *active* also, in corrupting of others. When thou comest thus rigged to the house of God, (for that's now adaies the ^g *Theater* of all this vanitie) ^h *velut gladium te & venenum videntibus præbes* (saith S. Cyprian) thou art no better then poyson in the veines, and a sword in the heart of all thy brethren. Thy colours glitter in their

^a 1 Tim. 2. 9.
^b Cuius scilicet pretio plurimi eiusdem nature hominibus vestiantur.

Claud. Espens. in 1. ad Tim. c. 2.

^c Cum inedia multi laborent, cum esuriens Christus & nudus in medio vestri versatur, vos sericum calcem infertis.

Chrysost. rom. 2.

Hom. 50. in Math.

^d Absurdum est, & turpe, unum laudare & luxuriose vivere, cum multis esuriant.

Clement. p. d. lib. 2. c. 12.

^e Quot pauperum venres possunt inde pasci? & quot corpora modo agnitum contigit?

Chrysost. hom. 37.

in Genes.

^f Esurientis est panis quem surtatines. Nudi est vestis quæ in arca custodi, discalceati calcem, qui apud te marcescit, egemus argentum quod tu possi-

^{des} Quare tot inimici es hominibus quos poteras opem inferre. Basil. Tom. 1. Homil. 6. in 12. cap. Luc. 1. Peccati fomenta succendis: & si ipse non pereas, alios tamen perdis. Cyprian. de habitu Virg. Venenum attulisti, si eris, qui bibes. Hieron. g. Nunc autem Ecclesia a foris nihil differt, & (si non temerarium dictum) fortasse nec à Scena ipsa. Chrysost. Tom. 4. Hom. 36. in 1. ad Corinth. h. Libro de habitu Virginitatis.

a Verbum Dei re-
gam ostendit pul-
chritudinem, quam
oculus non vidit.
Clem. Alexand. lib.
2. paedog. c. 10.

b Non solum non
audis, sed aliteri
cuiuspiam impedimē-
to es: eumque tibi
vni reddis atten-
tum.

Basil. Tom. 1. Hom.
6. in Psal. 28.

c Sunt regiones, in
quibus consuetudo
est, à consuetudine
denari. Testatus.

d Quid facis homo
nomine promissisti Sa-
cerdoti, qui dixit,
fursum corda, &
dixisti, habemus
ad dominum & &
illa ipsa hora men-
dax inueniris.

Chrysost. hom. 1. ex
25. Varijs. Tom. 1.
c. 1. Reg. 13. 28.

f Idololatra est qui
propter aurum, nihil
cogitat. Gregor.

Naz. Carm. Iamb.
22.

Specioso nomine,
simulachrorum cul-
tuum rursus indu-
centes.

Clem. Alex. Paedag.
lib. 2. c. 10.

g Parro Testus, Ioseph. Scallig. & Hebraice Mopeth, à verbo Haphab. 1. splendeur. Celari
non potest. Deut. 13. 2. h Hesiod. & Homer.

rowing eyes, when they should bee ^a *rea-*
ding. Thy sikkes doe rattle in their itch-
ing ^b *eares*, when they should be hearing.

^c Thy fashions swim in their idle *braines*,
when they should be thinking. And thou
takest vp all the powers of their soules,
when they should be ^d *praying*. And thus
(in stead of worshipping God) they wor-
ship (with ^e *Ieroboam*) ^f a golden Calfe
as though their comming hither was,
onely to *see thy selfe cloathed in soft rayments*.

Lastly, suppose the people were so atten-
tue, as not to regard this vanity of *Men*,
what flesh and blood hath his thoughts
so staunch, but must be distracted in his
Church-deuotions, at the *prodigious* appa-
rition of our *women*? *Monstrum à monstran-*
do (say the ^g *Grammarians*) monsters are
therefore so termed, because men cannot
for their hearts, but runne out to *see them*.

For a woman therefore to come vnto a
Church, *Chimera-like*, ^h *μειστήριον μάστιγος & παλάης*,
halfe male, and halfe female; or as the

Priests

a Deut. 22. 5. The woman shall not weare that which pertaineth to the man.

Nobis etiam illicitum est, licet non sit expresse prohibitum ut erat Iudæis.

Abulens. Tom. 10 in Mat. c. 11. q. 24. Nisi propter necessitatem, vel causam, se occultandi ab hostibus &c. Aquin. 1. 2. q. 169. art. 2. ad tertium.

Et scitum est illud Augustini, contra omnes vestium novitates; Turpis omnis pars est suo uniuerso non congruens. Tom. 1 Confes. lib. 3. c. 12. b In 2. cap. 1. ad Timoth.

c Iuuenaliu lib. 1 Satyr. 1. d in eodem, nūm iuuenat mi ppheta. Chrystost. Hom. 8. in 1. ad Tim. in Morali.

e Zab. 4. c. 18. f. Sursum in Olib. in vita S. Pelagii.

g Vos charissime, qua essu sponse & filie regis æterni sit ab intus omni gloria vestra. Sedete ad dextram sponsi, in vestitu, non exteriori sed interiori, deaurata auro charitatis, &c. Hieron. Tom. 7. lib. Regul. Monach. c. 29. Christum habes sponsum, quid amatores post te homines trahis? Merito te ille adulterij damnat, quod, ornatum sibi gratum, conquirere negligis, retundam scilicet & honestatem. Chrystost. Hom. 8. in 1. ad Tim.

and carrying a ^a dagger, to kill (no doubt) the *flesh* and the *deuill*. To come thus a-begging (saith ^b Theophylact) as if shee came a marrying, and to enter Gods house, as if it were a Play-houſe: ^c *Quis tam ferreus ut teneat se*, what deuotion in the world but must start aside, and step out to see, a ^d *Suiter clothed in such raiments*.

The vse wee are to make vnto our selues, of this second part of my Text, is that which ^e *Socrates*, the Ecclesiasticall writer doth attribute vnto the Hermite *Pambo*, and some ^f others to *Nonnus*, that most eloquent Bishop of *Heliopolis*. That if worldlings take this paines in adorning thus their earthly bodies, that they may onely bee seene of men; how solicitous ought a Christian man to bee, in decking and beautifying his diuiner ^g *soule*, that it may both see, and bee seen

of God? And indeed it were a great fol-
lie (as Saint ^a *Chrysostome* notes) *Domum* ^a Hom. 70. in
ornatam, *Dominum nudum gerere*, to haue a
goodly house without, and a beggar
within, to rule and maintaine it. *Fimum* ^b Francisum Pe-
tegere purpura (^b as one speakes) to fetch all
the vanities for the rigging of the body,
but not one of the vertues to adorne the
soule. Let vs therefore, if wee will needs
bee neate and curious, spend and exhaust
the tartnesse of that humor, in trimming
and adorning the ^c *inward man*, with the
vertues morall and Theologicall. And
for this carkasse of ours (if ought bee a-
misse) *reformabit idem qui formauit*, saith S.
^d *Bernard*. He that out of the dust at the
first framed vs, knowes best at the last,
how to trimme and adorne vs; to wit,
by changing this our *vile body*, and ma-
king it like vnto his *glorious bodie*, at that
great and fearefull day, when God and his
Angels shall come downe and see, a man
clothed ^e *in idest inuoluitus* in his truely honoura-
ble clothing. And so much of the second
part of my text, how soft clothing was
first vsurped.

Now

^a Hom. 70. in
Matth.

^b Francisum Pe-
narch de Reged.
dialog. 20.

^c Non vs candi-
dum corpus efficias
& splendoris adig-
tias; sed vs ani-
mam tuam, auris
reddas virtutibus
decoratam. Chrys.
Hom. 28. in epist.
ad Hebr.

^d Serm. de resur.
corporis ornandi
curam Deo relin-
quamus, qui refor-
mabis corpus humi-
litate nostra confu-
sionem corpori
claritatis sua.

Philip 3. 21.

Seb. aff. Barrad.

Tom. 2. li. 8. c. 11.

^e Tum enim virgo
corporis nostri (vs
illa Aeron) non so-
lum germen produ-
cet, sed & frondeat
nec frondeat tan-
tum, sed & floreat,
& non solum flores
sed & fructus i.
quatuor docet. Cyr.
Numb. 17. 8.

Aust. Tom. 10. ser.
66. de temp.



Now as *Crates* reprooved by the
Athenians, because (to counte-
 nance his professorship) hee
 wore ^a *Indium* that is, a mantle of Estate
 (beeing but a Philosopher) which *Theo-
 phrastus* before him , was neuer seene to
 doe, answered them againe , that ^b *Theo-
 phrastus* (whom they thought so well of)
 did many times weare a lighter garment.
 The which when the *Magistrates* would
 not beleue, he brought them along to a
 Barbors shoppe, and shewed him vnto
 them, all dight as hee sate in his pyed na-
 pery; insinuating hereby (saith *Laertius*)
 that cloathes in themselves, are things in-
 different, but grow often necessitated, by
 the circumstances of ^c time and place. So
 (to come to the last part of my text) the
 holy Ghost in this Scripture, non simplici-
 ter redarguit, sed dixit cui statui conueniat (as
^d *Tostatus* and ^e *Caluine* doe equally ex-
 pound it) he doth not exterminate, but
 confine onely the vse of soft cloathing to
 those due circumstances to which they
 are

^a *Indium* *Diogen:*
Laert. l. 6. c. 6.

^b Cui discipuli ad
 duo milia. *Idem* lib.
 5. cap. 4.

^e *Quia istiusmodi*
exterior cultus in-
dicium quoddam
est conditionis hu-
mane: & ideo est
in illo excessus, de-
fectus & medium.
Aquin. l. 2^{da}. q.
 169. art. 1. ad 3.
^d *Tom.* 10. in cap.
 11. *Matth.* q. 24.
^e *In Harmonia.*

are ^a designed. They are not for euery
sole and priuate man, to gather about him
a gaping multitude, but for ^b Magistrates
and other ^c remarkeable persons, imployed
in gouerning Estates, and seruing of
Kings, Behold they that beare soft cloathing
are in Kings houses. For indeede vpon the
fall of Adam, cloathes were inuented, not
for one, but (as ^d Pererius well obserues)
for many purposes. Because in the state
of grace, as we were not obnoxious to the
iniuries of the Ayre, wetting, nipping,
and scorching : no more we were (be-
ing all of vs equall) to the iniuries of
men. All which iniuries of men ^e Aristo-
tle in his Rhetorickes gathers to one head,
to wit Parnipensionem, slighting or con-
temning. And therefore in the state of
sinne, Cloathes as they presently defended
vs from ^f one, so (by the light of reason
remayning in man, like a little blessing
in a dead Elme) they were drawne in
time, to protect vs from the ^g other. So

a Ornatus vestimen-
tarius est sicut
lucra conde-
ntiam statim. Abul.
in hunc locum.

Excessus vel vari-
tas incensu, si non
irascit in alium
modum (scilicet
virilis in femine-
um) non est semper
illicitus. Idem.

b Illi qui in digri-
tatibus constitun-
tur, pretiosioribus
vestibus quam ce-
teri, induuntur.

Non propter glori-
am, sed ad signifi-
candam excellenti-
am sui ministerij.

Aq. 1. 2. q. 169. art.
1. ad 2.

c Talares & ma-
nificas tunicas ha-
bere, apud Romanos
flagitium erat :
nunc autem huius
loco nati, non eas
habere, flagitium
est. August. Tom. 3.
li. 3. de doct. Christe
cap. 12.

d In Genes. li. 6. c. 3.

e Rhetoric. lib. 2.
Omne prouocati-
uum ire est parni-
pensis iniuste facta
Abul. Tom. 2. par. 10

2. in c. 5. Matthe. 13. 2. f Perbera ventorum villas imbreque coactos. Lucret. lib. 5.

g Cuius concessus atque magnificus addit hominibus auctoritatem. Quinil. lib. 8. in 209
in vobis quae addeperis dicitur id est Homer. Odiss.

show

E

that

a Politicor. l. 1. c. 3.
 b Propterea ista
 nobis tribuit Deus
 ut operiamus nu-
 ditatem. Chrysostom.
 28. in 1. 12. ad Heb.
 Toga quæ defen-
 dere frigus, quam-
 uis crassa queat.
 Horat. serm. l. 2.

satyr. 3.

c Nec salutaris te
 sine chlamyde iura
 voluerunt: ut sub
 hac veste semper
 visus, nunquam
 credaris esse prima-
 tus. Cassiodor. vari-
 ar lib. 6. epist. 15.

d Vide Cassaneum.
 Catal. Glor. mundi.

part. 1. consil. 38.

Hugon. de S^{cto}. Vi-

etor. lib. 2. de sacra-

mentis. Polidor.

Virgil. de inuent.

rerum. lib. 2. c. 3.

Gregor. Turon. Hist.

lib. 3. c. 7.

e Trabecæ enim re-

ges, consules equites

induebantur. Fene-

stella.

Scarlet and Pur-

ple worne by

Kings and Prin-

ces, and thus chie-

fly in their Princely

Robes, not ordina-

ry apparell.

Paterne for a

Kings Inaugura-

tion, pag. 30. so Purple is called by Damascen, Barnabæ in 1. 1. 1. The out garment of

a King. lib. 3. de fide orthod. c. 19. f Comment. in 3. Genes.

that now they are growne, like those ^a Del-
 phique swords, to haue their double vse &
 imployment. They keepe priuate persons
 from the iniuries of the ^b Heauens, and
 the publicke from the iniuries of the
^c Earth. And these two vses are pointed
 out by two words in my text: For the
 last man we spake of, to wit the priuate
 person, is said, ^d *duplex* to weare them, as
 shelters of necessity; but *this man* wee
 are now come vnto, ^e *quis* to beare them
 onely, as scutchions of his dignity. For
 the very ^d Princes themselues (in former
 times) did not expresse their magnifi-
 cence in their *inward* apparell, which they
 might bee saide, ^d *duplex* to weare, but al-
 waies in their *outward* garment, whether it
 were ^c Gowne, Cloake, or Mantle of E-
 state, which they might bee saide, ^e *quis* to
 beare onely, as in this place, ^e *ut ei quisque*, Be-
 hold they that beare soft clothing are in Kings
 houses. So that our Sauour Christ in this
 place, (as ^f Peter Martyr obserues) tooke
 not soft and pretious garments out of the

world

world, but shewed onely, for whom they were meete and decent. And if Saint ^a Peter and Saint ^b Paul, doe seeme so tart and bitter against them, you must remember (^c saith that learned man) to whom these *Apostles* wrote; to *prinate* men, to such as we came from euen now; for in their time, *Not many wise, not many noble, not many mighty*, 1. *Corinth.* 1. 2. 6. not many, yea rather, not any kings or kings houses. And they onely are here allowed such clothing, *who are in kings houses*. And surely if God himselfe, who had at first turned out *Adam*, in a plaine leather sute, provided onely against vrgent necessity, *Genes.* 3. 21. could not afterward maintaine the seruants of his house, in their ^d *due estimate* and reputation, but he must make them new apparell, *Ad gloriam, & ad ornatum*, to winne them a decencie and procure them a glory, *Exod.* 28. 2. no maruaile, if vsf hath cast vpon all *Christian* Courts, a ^e *necessity* of like adorning, hauing so many testimonies out of Scripture, that in all ages of the world, the

a 1. *Pet.* 3. 3.
b 1. *Tim.* 2. 9.
c *Pet. Mar. in 3. cap. Gen. Mulieres*
he contemnebant
viros & ut alijs
placere se orna-
bant Aquin. 1. 2. 4.
q. 169. art. 3. *ad pri-*
mū ex Gloss. ordin.

d *Propter simplices*
qui aliter non
cognoscunt dignita-
tem diuini ministe-
rij. Abulens. in
Mat. 11.

e *Inducte te delicatē*
non propter te sed
propter honorem
imperij. Seneca ad
uicorem Neronis.
Citatur à Cassaneo.
Catal. p. 1. *confid.* 23.
In v. suis homi-
num ceteroque vi-
ta culis, loco ac
tempori appa su-
muntur. Symmach.
lib. 7. *epist.* 9.

very *Saints* of God, were thus clothed, who liued *Kings*, or in *Kings houses*. Hence we reade of ^a *Abrahams* iewels, of ^b *Jacobs* perfumes, of ^c *Iosephs* ring and fine linnen, of ^d *Dauids* changes of appa-
rell, of the stately cloathes of ^e *Mardochie*, of ^f *Iudiths* brauery, of the woman in the ^g *Prouerbes* her filke, of ^h *Ionathans* purple, of ⁱ *Simons* cloath of gold; in a word, per-
use all the old ^k *Testament*, and behold *they weare soft cloathing that are in Kings houses.* ^l And therefore if any saucie tongue shall once presume, *reprehendere* vel *indicare*, to controule or censure, the honourable cloathing of men in place, let him know hee is curled, by an ancient Councell of the Church, to wit, that at ^m *Gangra*. And the reason of that curse (saith ⁿ *Balsamon*) is this, because, such are so clothed, *non propter mollitiem, sed propter professionem*, not for the cockering and cherishing of their bodie, but for the credit and counterlance of their ^o *place* and

a Genes. 14. 47.

b Genes. 27. 27.

c Genes. 41. 42.

d 2. Reg. 12. 20.

e Ester. 6. 8. 11.

f Iudith. 10. 3.

g Prouerb. 31. 22.

h 1. Mach. 10. 20.

i 1. Ma. h. 14. 43.

k Vide etiam. Sa-

lomonem. 1. Par. 20

m Daniel. m. Dan.

n 5. 29. Estherem.

o Esch. 5. 15. &c.

l Nolo vs deorna-

mentis, auri vel ve-

stis preproperam

habeas in prohiben-

do sententiam.

Augustin. Tom. 2.

epist. 37. que est ad

Posidium.

m Vbi Anathemati

subiiciatur qui re-

prehendit illos, qui

cum reuerentia,

Byris resuerint.

Dece. 12. d. 30. c.

Si quis virorum.

n In illum locum.

o Regibus & ma-

nentibus in domo

regum, conueniunt

vestes pretiose.

Idem est de Prala-

tis & castris Cleri-

ci, quibus, secundum

conditionem dignitatis sue, licet pretiosi vestibus vsi, non intendendo

ex hoc, inane gloriā acquirere, sed ostendere dignitatem gradus sui. Abulens, in Cap. 11.

Math. 9. 29. pag. 47.

dignitie.

dignitie. And if any wanton eye shall play the Spider, and sucke the poyson of lust out of these Robes, which are borne but to gaine respect and reuerence, they must know, that ^a *id est* *scandalum acceptum non datum*, it is *scandalum acceptum non datum*, and the fault is in the glancing and not in the cloathing, saith *Isidorus* ^b *Pelusiota*. And therefore, let no man of place, make scruple of his cloathing, how euer in others it may prooue offensiue. For (as *Justin* the yonger said vnto his sonne *Tiberius* when hee inuested him with the robe Imperiall) *Deus qui benefecit tibi hunc habitum dedit tibi*, God that hath thus blest thee, hath thus cloathed thee: God, that hath brought thee to Kings houses, hath thus apparelled thee for Kings houses, Be-

hold they that beare soft cloathing are in Kings houses. Kings houses, you must not heere conceiue the materiall ^d *palace* onely; that is too narrow to containe this text, and the King hath seruants that would bee respected also in other

E 3

places.

^a *Isidorus Pelusiota*
epist. lib. 2. ep. 289.
dicit sic *scandalum*
acceptum non datum.

^b *Quod si quis hac*
ita se habere neget,
is confusione omnia
implebit. Quippe &
Saram & Ioseph,
& Susannam, in
crimen vocabitis, dicit
Isidorus Pelusiota.

Isidor. Pelus. lib. 1.
^c *Emag. lib. 4. c. 13*
Nicephor. lib. 17.
cap. vlt.
Author. Miscellan.
lib. 16.

^d For the seate of
the King, is as the
sear of the soule,
Αυδαιον *ἐστὶν* *ἐν* *ἐν*
τῇ *ψυχῇ* *ὡς* *ὁ* *βασιλεὺς*
one place in power,
but many in operation.
Arist. lib. de Animal. motions. c. 9.

^a *Locus citatur à
Venerabili Bedæ in
Axiomat. Philos.
ex libro de motibus
Naturalium qui
liber mihi iam non
occurrit.*

^b *Arist. 2. de Ani-
ma. cap. 4.*

^c *Vile Castodo-
rum. lib. 6. epist. 15.*

^d *So Constantine
called himselfe
inflexor et intro-
ductor.*

^e *See therefore
the Statutes of
24. Henric. 8. c. 13.
1. & 2. Phil.
Mar. c. 2. 5. Eliz.
c. 2. And other
Statutes as yet in
force.*

places. But, as ^a *Aristotle* writes in his *Physiques*, as the dwelling of the *soule* is in the bodie, such is that of a *King* in his Kingdome or Monarchie. Now ^b *Ani-
ma est ubi animat*, the *soules* house is there, wheresomeuer it *worketh*, and so is the Kings wheresomeuer hee ruleth. His house is the ^c *Tribunall* whilest the Iudge is in *sitting*. His house is the *Tent*, whiles the Captaine is *commanding*. His house is the *Prouince*, whiles the *Prætor* is in *gouerning*. His house is the Consistorie, whiles the *Bishop* is in his ^d *externall* censuring. In a word, it is *Tota in toto*, his house is euery where, where his *Lawes* are prescribing. ^e All those therefore, whom the ^e *Lawes of the King*, (a glosse vn-
to vs in this case of the Lawes of God) for their *apting* and *disposing* to his better ser-
uice, shall *command* or *conniue* these soft clothings, must be still supposed in Kings houses. Behold, they that *weare soft clothing*
are in Kings houses.

To make some vse of this point, and
withall

withall an end. As it is fitting you should
bee adorned for the attendance of your
earthly, so are there *some ornaments* to bee
thought vpon for the seruice of your
heauenly Master. Oh happie wee of all
other creatures, if we were neere so mind-
full of the *one*, as wee are too sollicitous of
the *other*. But hearken, yee that forget
God (as it is in the *b Psalme*) this is no pro-
portion at all, to allow *halfe a day*, for the
tricking of the *body*, and grudge the poore
poore *halfe houre* for this preparing of
the *soule*. Those that glitter in soft clo-
thing, may bee respected in *Kings hou-
ses*, but without *Faith*, *Repentance* and
true *deuotion*, they are of no reckoning in
a Gods houses. And such correspondence
there is twixt God and the King, that I
could neuer yet reade of any, who neg-
lecting the seruice of their *c Master in hea-
uen*, did euer true seruice to their *Master
on earth*. These two worships therefore,

a Habes ornatum
sati illo maiorem,
Habes aliud spe-
ctaculum, ad illud
spectaculum com-
pone. Quod ergo
tibi est spectaculum?
Caelum, angelorum
innumera multitu-
do. Chrysost. Hom.
28. in c. 12. ad He-
braeos.
b Psal. 50. 12.

c At contra Da-
uid. Septies in die.
Ps. 119. Qui sament
regni eras necessi-
tatis occupatus.
Ambros. Tom. 1. lib.
3. de virginibus.

d Qui autem Au-
lam obscuras Caele-
stem, qua est circa
omnium regem, a-
nima vestem, in
qua non cadit cor-
ruptio, nempe car-
nem Sanctificant:
& per eam indu-
unt incorruptionem.

Clement Alex. Paedag. lib. 2. c. 10. *e* For he onely it is, that taketh the simple out of
the dust, and listeth the poore out of the mire, that hee may set him to waite vpon
Princes. Psal. 113. vers. 8.

conioyned

a For otherwise
the wicked cour-
tier, shall con-
sume away like the
Smoke. Psal. 37. 20
How is that? *Af-
cendendo deficiet,
et se dilatando e-
manescet. Gregor.*

Moral. in Job.
b For God brings
good men to
high places, as

our Sauour was brought to that high Mountaine : to bee thence transfigured to bet-
ter estates, Matth. 17. 1. *Hugo de Sancto Victor.*

conioyned in the tables of the Law, let
them not bee disioyned in the tables of
our hearts. ^a And so shal that God, who
made vs now, *attendants on Princes* here
belowe, make vs hereafter (in his good
time) fellowes and ^b *companions* with the
Angels aboue: Which God the *Father*
of his infinite goodnesse grant.

To whom, &c.



